Durkheims Suicide A Century Of Research And Debate Routledge Studies In Social And Political Thought

This study of Durkheim seeks to help the reader to achieve a historical understanding of his ideas and to form critical judgments about their value. To some extent these tow aims are contradictory. On the one hand, one seeks to understand: what did Durkheim really mean, how did he see the world, how did his ideas related to one another and how did they develop, how did they related to their biographical and historical context, how were they received, what influence did they have and to what criticism were they subjected, what was it like not to make certain distinctions, not to see certain errors, of fact or of logic, not to know what has subsequently become known? On the other hand, one seeks to assess: how valuable and how valid are the ideas, to what fruitful insights and explanations do they lead, how do they stand up to analysis and to the evidence, what is their present value? Yet it seems that it is only by inducing oneself not to see and only by seeing them that one can make a critical assessment. The only solution is to pursue both aims—to seeing and not seeing—simultaneously. More particularly, this book has the primary object of achieving that sympathetic understanding without which no adequate critical assessment is possible. It is a study in intellectual history which is also intended as a contribution to sociological theory.

This volume covers the period between the 1890s and 1930s, a period that witnessed revolutions in the arts and society which set the agenda for the rest of the century. In philosophy, the period saw the birth of analytic philosophy, the development of new programmes and new modes of inquiry, the emergence of phenomenology as a new rigorous science, the birth of Freudian psychoanalysis, and the maturing of the discipline of sociology. This period saw the most influential work of a remarkable series of thinkers who reviewed, evaluated and transformed 19th-century thought. A generation of thinkers—among them, Henri Bergson, Emile Durkheim, Sigmund Freud, Martin Heidegger, Edmund Husserl, Karl Jaspers, Max Scheler, and Ludwig Wittgenstein—completed the disenchantment of the world and sought a new re-enchantment.

Durkheim is generally considered to be the main founder of modern sociology. In France his ideas contributed to the rise of "functionalism", while in the English-speaking world he is regarded as the originator of "functionalism". This is comprehensive analysis of the development of his ideas.

This book looks this classical sociologist's work on the family. Durkheim's writings in this area are little known, but the family was nevertheless one of his primary interests. It brings together Durkheim's ideas on the family from diverse sources and presents his family sociology systematically and comprehensively. His work is situated in its historical context and comparisons are drawn to present-day sociology of the family and family issues.

This classic series provides students with concise and readable introductions to the work, life and influence of the great sociological thinkers.

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How is suicide portrayed in the cinema and what does it mean for suicide prevention? The first-ever comprehensive study of film suicide analyzes more than 1,500 film suicides. The portrayal of suicide in cinema can impact public understanding and effective prevention of suicide. This book presents the first-ever comprehensive analysis of how suicide has been portrayed in films over 110 years, based on a thorough evaluation of more than 1,500 film suicides—1,377 in American films, 135 in British films. One striking finding is that while the research literature generally attributes suicide to individual psychiatric or mental health issues, cinema and film solidly endorse more social causes. In a compelling blend of social science and humanities approaches, the authors use quantitative methods, as well as the voices of scriptwriters, directors, actors, and actresses, dozens of illustrative frame-grabs, and numerous case examples to answer core questions such as: Are we guilty of over-neglecting social factors in suicide prevention and research? Do cinematic portrayals distort or accurately reflect the nature of suicide in the real world? Has film presentation of suicide changed over 110 years? What are the literary roots of cinema portrayals? This unique book makes fascinating reading for all concerned with suicide prevention, as well as areas such as sociology, film and media studies, and mass communication.

Anyone who’s ever lost sleep over an unreturn phone call or the neighbor’s Lexus had better read Alain de Botton’s irresistibly clear-headed new book, immediately. For in its pages, a master explicator of our civilization and its discontenters turns his attention to the insatiable quest for status for status, a quest that has less to do with material comfort than with love. To demonstrate his thesis, de Botton ranges through Western history and thought from St. Augustine to Andrew Carnegie and Machiavelli to Anthony Robbins. Whether it’s assessing the class-consciousness of Christianity or the convulsions of consumer capitalism, dueling or home-furnishing, Status Anxiety is infallibly entertaining. And when it examines the virtues of informed misanthropy, art appreciation, or walking a lobster on a leash, it is not only wise but helpful.

Suicide: Theory, Practice and Investigation is the only text available in paperback form that offers an accessible overview of suicide in the United States. Written by Ronald M. Holmes and Stephen T. Holmes, two of the foremost authors of murder and violent crime books in the world, this book examines the social problem and criminal justice concerns of suicide from unique perspectives. The authors discuss the various forms of suicide and analyze the latest data on regional differences and how gender, marital status, occupation, health, drug use, and religion all influence the practice of suicide.

This paper is one of a suite of six reports that the Ministry of Health commissioned from the Wellington School of Medicine and Health Services [i.e. Sciences] between 2001 and 2004. The suite of reports explore a range of possible social and epidemiological explanations, analyses and evidence about New Zealand's suicide trends. Due to a three-year time lag in coroner statistics being available, most the report addresses suicide trends up to 1999"—P. iii.

What drives a person to take his or her own life? Why would an individual be willing to strap a bomb to himself and walk into a crowded marketplace, blowing himself up at the same time as he kills and maims the people around him? Does suicide or 'voluntary death' have the same meaning today as it had in earlier centuries, and does it have the same significance in China, India and the Middle East as it has in the West? How should we understand this distressing, often puzzling phenomenon and how can we explain its patterns and variations over time? In this wide-ranging comparative study, Barbagli examines suicide as a socio-cultural, religious and political phenomenon, exploring the reasons that underlie it and the meanings it has acquired in
different cultures throughout the world. Drawing on a vast body of research carried out by historians, anthropologists, sociologists, political scientists and psychologists, Barbagli shows that a satisfactory theory of suicide cannot limit itself to considering the two causes that were highlighted by the great French sociologist Émile Durkheim – namely, social integration and regulation. Barbagli proposes a new account of suicide that links the motives for and significance attributed to individual actions with the people for whom and against whom individuals take their lives. This new study of suicide sheds fresh light on the cultural differences between East and West and greatly increases our understanding of an often-misunderstood act. It will be the definitive history of suicide for many years to come.

This sociological text combines the structure of a print reader with the ability to tailor the course via an extensive interactive website. Readings from important classical and contemporary theorists are placed in conversation with one another through core themes—the puzzle of social order, the dark side of modernity, identity, etc. The website includes videos, interactive commentaries, summaries of key concepts, exams and quizzes, annotated selections from key readings, classroom activities, and more. See the website at www.routledgescc.com/theory

New to the second edition: Expanded web content. Teacher/student feedback employed to clarify difficult concepts. Reframed contemporary section now offers readings by Robert Merton, Bruno Latour, David Harvey, Zygmunt Bauman, and Anthony Giddens.

This comprehensive volume ranges across the entire spectrum of contemporary sociological inquiry, as seen by Durkheim. It also includes secondary readings by social thinkers of today, connecting the classic writings of Durkheim to contemporary issues. Organizes Durkheim's writings thematically, in a comprehensive collection includes selections from Durkheim's best-known writings as well as less widely-known texts that explore the themes of modern sociology Contains secondary readings by key contemporary social thinkers today Connects the classic writings of Durkheim to contemporary issues Includes a substantial editorial introduction by a leading Durkheim scholar

Durkheim's SuicideA Century of Research and DebateRoutledge

The Routledge Companion to Philosophy of Social Science is an outstanding guide to the major themes, movements, debates, and topics in the philosophy of social science. It includes thirty-seven newly written chapters, by many of the leading scholars in the field, as well as a comprehensive introduction by the editors. Insofar as possible, the material in this volume is presented in accessible language, with an eye toward undergraduate and graduate students who may be coming to some of this material for the first time. Scholars too will appreciate this clarity, along with the chance to read about the latest advances in the discipline. The Routledge Companion to Philosophy of Social Science is broken up into four parts. Historical and Philosophical Context Concepts Debates Individual Sciences Edited by two of the leading scholars in the discipline, this volume is essential reading for anyone interested in the philosophy of social science, and its many areas of connection and overlap with key debates in the philosophy of science.

Every year, about 30,000 people die by suicide in the U.S., and some 650,000 receive emergency treatment after a suicide attempt. Often, those most at risk are the least able to access professional help. Reducing Suicide provides a blueprint for addressing this tragic and costly problem: how we can build an appropriate infrastructure, conduct needed research, and improve our ability to recognize suicide risk and effectively intervene. Rich in data, the book also strikes an intensely personal chord, featuring compelling quotes about people's experience with suicide. The book explores the factors that raise a person's risk of suicide: psychological and biological factors including substance abuse, the link between childhood trauma and later suicide, and the impact of family life, economic status, religion, and other social and cultural conditions. The authors review the effectiveness of existing interventions, including mental health practitioners' ability to assess suicide risk among patients. They present lessons learned from the Air Force suicide prevention program and other prevention initiatives. And they identify barriers to effective research and treatment. This new volume will be of special interest to policy makers, administrators, researchers, practitioners, and journalists working in the field of mental health.

This book presents a review and criticism of all sociological literature on suicide, from Emile Durkheim's influential Suicide (1897) to contemporary writings by sociologists who have patterned their own work on Durkheim's. Douglas points out fundamental weaknesses in the structural-functional study of suicide, and offers an alternative theoretical approach. He demonstrates the unreliability of official statistics on suicide and contends that Durkheim's explanations of suicide rates in terms of abstract social meanings are founded on an inadequate and misleading statistical base. The study of suicidal actions, Douglas argues, requires an examination of the individual's own construction of his actions. He analyzes revenge, escape, and sympathy motives; using diaries, notes, and observers' reports, he shows how the social meanings of actual cases should be studied. Originally published in 1967. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This book investigates the relation between Durkheim's sociology, Critical Theory, and the philosophy of social sciences. The book is organized in four sections: confronting Durkheim and other critical traditions; inquiring his social and critical ontology; interrogating the relation between social practices and justice; and discussing his relevance in contemporary politics and political theory. An international group of philosophers, sociologists, and critical theorists contribute to show Durkheim's reflection as an important complement—or an alternative—to the Hegelian-Marxist and post-structuralist conceptions of social critique. In this way, the book intends to inaugurate a new reflection on social critique at the intersection between philosophy and sociological theory.

In this major study, Christian Baudelot and Roger Establet provide a wide-ranging account of the changing nature of suicide. Drawing on the work of Durkheim and his successor Maurice Halbwachs, the authors argue that classical sociological theories of suicide require some modification.

C. Wright Mills's 1959 book The Sociological Imagination is widely regarded as one of the most influential works of post-war sociology. At its heart, the work is a closely reasoned argument about the nature and aims of sociology, one that sets out a manifesto and roadmap for the field. Its wide acceptance and popular reception is a clear demonstration of the rhetorical power of
Wright's strong reasoning skills. In critical thinking, reasoning involves the creation of an argument that is strong, balanced, and, of course, persuasive. In Mills's case, this core argument makes a case for what he terms the "sociological imagination," a particular quality of mind capable of analyzing how individual lives fit into, and interact with, social structures. Only by adopting such an approach, Mills argues, can sociologists see the private troubles of individuals as the social issues they really are. Allied to this central argument are supporting arguments for the need for sociology to maintain its independence from corporations and governments, and for social scientists to steer away from 'high theory' and focus on the real difficulties of everyday life. Carefully organized, watertight and persuasive, The Sociological Imagination exemplifies reasoned argument at its best.


Durkheim's book on suicide, first published in 1897, is widely regarded as a classic text, and is essential reading for any student of Durkheim's thought and sociological method. This book examines the continuing importance of Durkheim's methodology. The wide-ranging chapters cover such issues as the use of statistics, explanation of suicide, anomie and religion and the morality of suicide. It will be of vital interest to any serious scholar of Durkheim's thought and to the sociologist looking for a fresh methodological perspective. There is currently much discussion regarding the causes of terrorist acts, as well as the connection between terrorism and religion. Terrorism is attributed either to religious 'fanaticism' or, alternately, to political and economic factors, with religion more or less dismissed as a secondary factor. The Cambridge Companion to Religion and Terrorism examines this complex relationship between religion and terrorism phenomenon through a collection of essays freshly written for this volume. Bringing varying approaches to the topic, from the theoretical to the empirical, the Companion includes an array of subjects, such as radicalization, suicide bombing, and rational choice, as well as specific case studies. The result is a richly textured collection that prompts readers to critically consider the cluster of phenomena that we have come to refer to as 'terrorism,' and terrorism's relationship with the similarly problematic set of phenomena that we call 'religion.'

A leading public critic reminds us of the compelling reasons people throughout time have found to stay alive

This broad-ranging text offers an exciting and easily understood introduction to the theorists who have made a key contribution to the discipline of sociology. Its carefully formulated structure places the writers in their social and intellectual context, summarises the central issues dealt with in their work and sketches out the intellectual legacy they have left behind them. Graphically illustrating how these thinkers have shed light on how we think about society, the book aims to convey the spirit of openness intrinsic to the sociological enterprise.

An authoritative and comprehensive collection of essays redefining the relevance of Durkheim to the human sciences in the twenty-first century.

Emile Durkheim's work on religion occupies a central place in religious studies classrooms today. This volume is designed as a resource for teachers, offering practical advice about productive ways to approach central texts and difficult pedagogical issues.

Does religion have the power to regulate human behavior? If so, under what conditions can it prevent crime, delinquency, suicide, alcoholism, drug abuse, or joining cults? Despite the fact that ordinary citizens assume religion deters deviant behavior, there has been little systematic scientific research on these crucial questions. This book is the first comprehensive analysis, drawing on a wide range of historical and contemporary data, and written in a style that will appeal to readers from many intellectual backgrounds.

Emile Durkheim's On Suicide (1897) was a groundbreaking book in the field of sociology. Traditionally, suicide was thought to be a matter of purely individual despair but Durkheim recognized that the phenomenon had a social dimension. He believed that if anything can explain how individuals relate to society, then it is suicide. Why does it happen? What goes wrong? Why do certain social, religious or racial groups have higher incidences of suicide than others? As Durkheim explored these questions he became convinced that abnormally high or low levels of social integration lead to an increased likelihood of suicide. On Suicide was the result of his extensive research. Divided into three parts - individual reasons for suicide, social forms of suicide and the relation of suicide to society as a whole - Durkheim's revelations have fascinated, challenged and informed readers for over a century.

The Handbook of the Sociology of Death, Grief, and Bereavement sets issues of death and dying in a broad and holistic social context. Its three parts explore classical sociological, developments in sociological thought, and the ways that sociological insights can be useful across a broad spectrum of grief-related topics and concerns. Guidance is given in each chapter to help spur readers to examine other topics in thanatology through a sociological lens. Scholars, students, and professionals will come away from the handbook with a nuanced understanding of the social context –cultural differences, power relations, the role of social processes and institutions, and various other sociological factors – that shape grief experiences.

Emile Durkheim is often referred to as the father of sociology. Along with Karl Marx and Max Weber he was a principal architect of modern social science and whose contribution helped established it as an academic discipline. "The Division of Labor in Society," published in 1893, was his first major contribution to the field and arguably one his most important. In this work Durkheim discusses the construction of social order in modern societies, which he argues arises out of two essential forms of solidarity, mechanical and organic. Durkheim further examines how this social order has changed over time from more primitive societies to advanced industrial ones. Unlike Marx, Durkheim does not argue that class conflict is inherent to the modern Capitalistic society. The division of labor is an essential component to the practice of the modern capitalistic system due to the increased economic efficiency that can arise out of specialization; however Durkheim acknowledges that increased specialization does not serve all interests equally well. This important and foundational work is a must read for all students of sociology and economic philosophy.

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